«Ftcrri$_{f}$ TO «A»f§fc **TOM Aaymi, KOI ir«pci&>£ov$^{ll>}$** I

Will **(suit It**

he) declare iniiie own opinion **first concerning** these tilings, **confirming** itwitii **probabilities,** and, as **much** as possibly I **can, aiding and assisting** the truth and **paradoxiralnesg** thereof. **Moreover, Proclus** upon the Tmutnis **takes notice of** no other **philosophers that ever imputed this doe-trine** to Plato, or **indeed maintained any such** opinion of two **substantial principles of good and** evil, but only **Plutarch and Atticus ^though,** I confess, **Chaicidius** cites **NumeniiiH** also to **the** same purpose). Procllttsfs **words are**

tht*se; ot jwip ***mfl*** **HAm»r«{»j(o*»**
rov ' Arrucov *wmumi* **«<TI r»}«'**
«k«ir^i;ri»i* uAtjv irp»t
'

7Tponi*<i* **&**
Ar Trodfv -
yap ij

1 iciviicfic* **iro «r«<cniM ^t'jfyic- I Itlturrhlis aiul Atticun maiiitain$_{y}$ tliat before the

generation and **formation of the** world, there unformed and disorderly
eternity) together **with a maleficent «oul : for** whence, say they, **could that motion of (In* :naf-tor, in Plato's Timuuis, proceed, hut from a** Html ?
and if it were a disorderly **motion*** it must thru
needs come from a disorderly **HOU!.»— And a» Pro clus** tells us, **that** this opinion of **thtMrn had**
before confuted by **Porpliyrius and** Jittiittlietiiif^
as that which both **irrational and iiupiou*$_{v}$**
so doth he there likewise hiiusrlf

briefly it
In these two propositions: First, **that**

^i«/fj

*jmwifA& *<m* TOM tftwi, **every »oul is the offspring of God$_f$— -and there** can **be** 110 s0ul$_f$ **any thing;** else, besides God, self-existing; inid, Seecmilly^

ro **Koicov &ai6ifffu' xroitus** i*1crwfp **icai TO** *aywlkn^*

ri *HUM* **TO**